The KING'S LIFE-GUARD.

AN ANNIVERSARY SERMON

PREACHED

To the Honourable SOCIETIES

OF

Both the TEMPLES,

ON

The 30th. of January 166$\frac{4}{5}$.

By *M. G. D.D.*

JUVENAL.

Falsus honor juvat, & mendax infamia terret
Quem, nisi mendosum, & mendacem?

PLUTARCH.

None are sooner deceived, than such as measure the worth of others by vulgar report or opinion; which (like a shadow) are ever greater or lesser than the body they attend.

Truth hath no such Enemie as Prejudice.

London, Printed by *William Godbid* for *Zachary Watkins*, in the *Inner Temple* near the *Church-door*. 1665.

Griffith

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BIBLIOTHECA BODLEIANA

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Both the TEMPLES.

SIRS,

THough I must needs confess that I have an occult Antipathy against nothing more than Printing of SERMONS; since I have observed how subject they are to be censured, either as not seasoned, or not seasonable: yet I am so very sensible how deeply I stand engaged to

you, for your many and singular civilities to me, that I cannot (with any shew of gratitude, and good manners) any longer withstand the repeated Entreaties, or rather Commands, of so many worthy Masters of the Bench of both Societies, who (as hearty Lovers of the King) have jointly, and severally importun'd me to publish this Sermon; the cheif scope whereof is to prevent all future miscarriages, and mischeifs, by truely and plainly informing the People in general, of their bounden Duty, by the Law of God, and this Land, in the no less weighty, than necessary, Point of their Allegiance to the Lord's Annointed. And as this single Motive prevail'd with me for this Publication, maugre all my former prejudice, and resolution against it: so I know not how

to play this after-game better, than by laying hold of this unexpected opportunity, to teſtifie to the world my real thankfulneſs (next to Divine Providence) unto you, both for your unanimous election of me to read a Divinity Lecture among you; and alſo for your noble, free, and unwearied aſſiſtance to recover my Right, out of which the iniquity of the late troubleſome times, in which there was no King in this our Iſrael, *had forced me by a Sequeſtration of almoſt Twenty years ſtanding: During which* Inter-regnum *Almighty God had a Controverſy with this Nation, for our Ingratitude, Schiſm, Sedition, and Rebellion; which he ſeverely puniſhed by ſheathing that Sword in our own Bowels, that was ſo cauſeleſly, and unlawfully, drawn againſt his Annoin-*

ted;

cted; and making us Captives in our own Land; yea, we were Slaves, to the worst of Conquerors, even our own Lusts. We had then no Law, but Violence; and they that usurped the Power, made it a Capital crime to be found Loyal; against whom they disputed more in Mood, than in Figure; and their only Arguments to refute us, were Commitments, Arraignments, and such Axes, and Halters, as were taken out of the Hang-man's Armory: as St. Hierom *reports of their Progenitors, (the Persecutors of the Primitive Christians)* Ex officina carnificis, *&c. So that then (with the Jews by the Rivers of* Babylon*) we had cause enough to sit down and weep, when we remembred this our* Sion. *And since, upon our Repentance, God hath been*

graciously

graciously pleased not only to deliver us out of the House of Bondage, and to wipe all Tears from our Eyes, but also to fill our hearts with joy and gladness: Oh let us never forget to praise, and magnifie, his Mercy (even to a Miracle) wrought in the thrice happy Restauration of His Sacred Majesty to His just Rights; and in the sweet Conjunction of Truth, Peace, and Piety, both in Church and Kingdom. In the secure settlement whereof, as your well known Ability, and approved Integrity, made you eminently instrumental: so it shall ever be his hearty Prayer for the continuance, and enlargment of God's special blessing upon your most Loyal, and every way Laudable Societies, who is

Your Honours most humble Servant.

MATTHEVV GRIFFITH.

Imprimatur,

GEO. STRADLING S. T. P.

Ex Æd. Lambeth. Mart. 15. 1664.

Rev. in Christ. Pat. D. *Gilb.* Archiep. Cant. à Sac. domest.

The KING'S Life-Guard.

1 Sam. 26. 9.

For who can ſtretch forth his hand againſt the Lord's Annointed, and be guiltleſs.

THIS Day is deſign'd, by a ſolemn Sanction of Supreme Authority, to the Anniverſary Obſervation of a double duty: *viz.*

Firſt the pious Commemoration of our Kingly Proto-martyr, his late Majeſty of ever bleſſed Memory: and well may I ſay of ever bleſſed Memory; for if in the Tenth Chapter of the *Proverbs*, it is upon holy record, *That the memory of the juſt ſhall be bleſſed*; then ſure the Memory of the late King, who was not only juſt, but, who had ſuch an habit of Juſtice, that (as *Plutarch* ſpeaks of *Cato*) *he could not do otherwiſe*; Yea, who was not only a King, and a Juſt One, but who was a Martyr too, for he dyed primarily to preſerve the purity of Religion (as it was eſtabliſhed by Law among us) from ſuch an alteration as ever tends to and ends in Corruption; and ſo he dyed a Martyr for

Prov. 10. 7.

for Christ: though subordinately he stood even to Death, to maintain our fundamental Lawes, by which we enjoy both our Liberty, and Property; and so he dyed the Martyr of his Leige-people; among whom his Memory (that so lived, and so dyed) must needs be sweet, and blessed for ever.

Secondly, Our serious Humiliation for a most nefarious and stupendious Crime; *viz.* The horrid Decollation, and, in plainer *English*, the wilful Murther, of his Sacred Majesty.

And therefore as holy *Job* (in the heat and height of his disconsolate estate) cursed the day of his own Birth; so give me leave to tell you, that you are not truly and thoroughly humbled this day, until in the extreme anguish of your Souls, and bitterness of your Spirits, you be brought even to abhominate, if not execrate, the day of this good King's Death.

And you cannot do it either more feelingly, or emphatically, than in *Job's* words; *Let that day perish, let it be darkness, let not God regard it from above, neither let the light shine upon it, let darkness, and the shadow of Death stain it; — Let a cloud dwell upon it, let the blackness of the day terrifie it, let it not be joyn'd to the dayes of the year, let it not come into the number of the months*; In which a fact so exorbitantly wicked and barbarous, was committed, that I cannot think of it without indignation and detestation; nor presume to mention it without extreme shame and confusion: and which will ever be so inexpressibly scandalous both to our Nation, (The *Britains* having been famed in former Ages for their approved Loyalty) and Religion, as it is by Law established in the

Job. 3 1—

Church

Church of *England*; that it deſerves to be buried in æternal ſilence, and he worthy of death, who dares be ſo fool-hardy as to name it; had not the prudence and policy of our State, thought it in ſome ſort needful at once both to publiſh and damn it, by a ſpecial Act of Parliament; to be uſed as a Sea-mark, which warns all that paſs that way, to take better heed for the future, how they irrecoverably ſhipwrack themſelves on ſuch dangerous Rocks and Quick-ſands, as are Schiſm, Sedition, Rebellion, and Treaſon againſt the Lord's Annointed.

All which that you may the more carefully, and conſcientiouſly, ſhun and avoid; I have made choice of ſuch a Text at this time, as firſt arraigns all Conſpiratours againſt the Royal perſons of Annointed Kings; and then finds them guilty, in theſe words, *For who can ſtretch forth his hand againſt the Lords Annointed, and be Guiltleſs?*

Now this *For*, is a Conjunction cauſal; and

Firſt, as a Conjunction, it makes good the cohærence, and dependence of my Text upon that which goes before; and the Hiſtory, to which it referrs, ſtands breifly thus.

King *Saul* had made an attempt to kill *David*: *David*, to eſcape *Saul*'s furie, retired himſelf ſecretly to the Hill of *Hakilah*, which is before *Jeſhimon*: The men of *Ziph* (to curry favour with mighty and angry *Saul*) diſcovered where *David* had hid himſelf; *Saul* (attended with 3000 choiſe men) put himſelf in purſuit of poor *David*, and pitch'd near the place where he lay hid: *David*, taking notice of *Saul*'s approach, and ſingling out *Abiſhai*, came with him

privily, in the dead of the night, to *Saul*'s Tent, and found him fast asleep, as God would have it; for at the 12. verse of this Chapter, we read that a deep sleep from the Lord was fallen upon them: And *Abishai*, an expert Souldier, glad of such an advantage, soon offer'd his service to *David*, to kill King *Saul*, *David*'s deadly Enemy; but *David* would not accept of *Abishai*'s offer upon any tearms; and he renders this reason of his refusal, *For who can*, &c.

Secondly, as this *For* is a Conjunction causal; so it ushers in the true cause and ground on which *David* rais'd his simple denyal to give way to *Abishai*'s presumptuous Proposition to kill King *Saul*; *For who can stretch forth his hand against the Lord's Annointed, and be guiltless?*

The form of *Davids* reasoning here, is Interrogatorie; and (as the Learned observe) it may be fairly resolved into an universal Proposition; either Affirmative, thus; *Whosoever stretches forth his hand against the Lords Annointed, is guilty.* Or Negative, thus; *No man can stretch forth his hand against the Lord's Annointed, and be guiltless.* For in such kind of Interrogatives, the Answer is always so intended; as you may note in the 14. Chap. of *Job*, *Who can bring a clean thing out of an unclean?* which all Interpreters expound, as if his genuine meaning were, that no man can do it; which I insert by way of Exegesis and Explanation of the question here propounded, *Who can stretch forth*, &c.

Job. 14. 4.

And having thus prepared the way, I may fitly divide the words of my Text into two principal parts, *viz.* An Indictment, and a Verdict.

Again

Again, in the former, that which I call the Indictment, be pleas'd to obſerve with me

Firſt, the perſon Treſpaſſed.

Secondly, the Treſpaſſers; and

Thirdly, the Treſpaſs it ſelf.

I begin with (that which challenges our conſideration in the firſt place, *viz.*) The perſon here Treſpaſſed; who is deſcribed in the Text two ways; for firſt he is ſtiled *Chriſtus*, *The Annointed*; and next he is *Chriſtus Domini*, *The Lord's Annointed*. And howe'r in truth it is not ſafe to divide theſe tearms; yet, for the better opening them, I ſhall crave your leave to handle them a-part in my preſent diſcourſe.

I find among the Antients ſome diligent Searchers of the Holy Scripture, who have obſerved to my hand, that this Title, *Annointed*, is never given (before any Kings were in the Church) ſave only to the Patriarchs; whoſe very name imports a fatherly Government; for the Patriarchs were both Princes, and Prieſts in their reſpective Families; Πατριὴ was in them, and Ἀρχὴ too; and they were *Uncti ante unctionem*, as St. *Auguſtine* ſpeaks; and this was it that made them Patriarchs.

And from the Patriarchs, in proceſs of time, this title of *Annointed* came to Kings; to whom the Political Government (which had both its Riſe and Patern from the Oeconomical) was by God himſelf committed, as to ſo many nurſing fathers of his Church: and, in Law, you know that the King is ſtil'd *Pater Patriæ*; The Father of his Country; and he is ſeparated from the people to Supremacy, by the uſual Ceremony of Unction.

And

And the truth is, that both *David*, who is the Speaker here; and *Saul*, of whom he thus ſpeaks; *were Annointed*: for *Saul* was Annointed in the 10. Chap. of the firſt Book of *Samuel*, where we read, *that then* Samuel *took a Viall of Oil, and powred it upon* Saul's *head, and kiſs'd him*: (to teſtifie both his Reverence and Subjection) and ſaid, *Is it not becauſe the Lord hath annointed thee to be Cheiftain of his inheritance*, &c. that is, King of his peculiar people.

1. Sam. 10. 1.

And *David* was Annointed too, as we read in the 16. Chapter of the ſame book of *Samuel*, *Then* Samuel *took the horn of Oil, and annointed him in the midſt of his brethren, and the Spirit of the Lord came upon* David *from that day forward*, &c.

1. Sam. 16. 13.

Then they were both Annointed, yet not both Kings together; but *Saul* was Annointed to the preſent poſſeſſion of the Kingdom of *Iſrael*; and *David* was Annointed only to be his Succeſſour in the ſame. At that time God only looked upon *Saul* as King; and *David* only as his Servant; as God is pleas'd to explain himſelf in the 89 Pſalm, where he gives this Eulogie of *David*, as ſome inducement to that honor which he conferr'd upon him afterwards, *I have found* David *my Servant, with my holy Oil have I annointed him*.

Pſal. 89. 20.

Breifly, Kings in *Hebrew* are commonly called *Meſſiahs*, and in *Greek* χριστοὶ; for they onely have the honour in Scripture of theſe two great Titles, *Gods* and *Chriſts*; firſt they are ſtil'd *Gods*, as in the 82. Pſalm; *I have ſaid ye are Gods*, &c. And they are alſo ſtil'd *Chriſts*; as in the 105. Pſalm, *Nolite tangere Chriſtos meos, Touch not mine Annointed*.

Pſal. 82. 6. Pſal. 105. 15.

Which words, howe'r the Aſſembly of Divines in the late

late troubles (which Assembly was made up, like *Nebuchadnezzar's* Image, of dissimilar parts) applied to all the People, as if the Princely Prophet had meant it of them, and call'd them all, *Annointed*; yet sure I am, that all sober-minded, and unbyassed Expositors, that I have had the happiness to meet with, do unanimously understand those words of *David* there, as they do these here, as properly, if not perticularly, meant of a King; whose Anointing was then perform'd by God's special Appoinment; and the Oil used in his Inauguration, and as the Signature of his Supremacy, is a very lively Emblem of Extraordinary Eminency; and such as is seldome or never found but only in Kings properly so call'd.

For mingle Oil with what Liquors you please, and still the Oil will be upmost; to which (in some sence) St. *Peter* may be conceived to allude in the 2. Chap. of his first Epistle, where (in expres's tearms) he saith, *The King is Supreme*; and by his Spirit of Infallibility, he determines the Question which of late was so much controverted about it, by some *Bountefeu's*, who, to justifie their own co-ordination, denyed the King's Supremacy. 1 Pet. 2. 13.

Which may be farther illustrated in *Solomon's* Unction, for, in the 1. Chapter of the first Book of *Kings*, we read, that *Zadock the Priest took an horn of Oil out of the Tabernacle, and Anointed* Solomon. And some hold, that this is it which makes Kings Sacred Persons; though others say, that where there is *Jus Regium*, there is ever an holy dignity; and the Person is Sacred, yea though the outward Ceremony of Anointing be not used: or grant it be; yet Unction alone is not 1 King 1. 39.

enough

enough to ſecure the King's Perſon *from an hand ſtretched forth*, in the Text; but he muſt be both Annointed, and *The Lord's Annointed*; which is our next Conſideration.

For though the Ceremony of Annointing *Saul* was perform'd by the Miniſtery of *Samuel*, (who was both a Prieſt, and a Prophet) yet King *Saul* was not therefore call'd *Unctus Samuelis*, *Samuel's* Annointed: Yea, though King *Saul* had not only *Samuel's* Unction, but God's own deſignation, and declaration of him to be King by Lot; and a new heart given him fitting for Government, and put into actual poſſeſſion of the Kingdom: Yet the People (a beaſt of many heads, and more humours) were not pleas'd, at leaſt not ſatisfy'd with all this; but after a while, when *Saul* had managed the War with good Succeſs againſt *Naaſh* the *Ammonite*, in behalf of *Jabeſh Gilead*; then *Samuel* obſerved, in the 11 Chap. of his firſt Book, that the People were generally won to the obedience of *Saul*; for there we read, That *all the People went to* Gilgal, *and there made* Saul *King before the Lord in* Gilgal.

1 Sam. 11. 14.

And howe'r all the People are there ſaid to make *Saul* King, yet their making of him King, was in truth no new Creation, as if *Saul* had not been King before: But it implies their general doing of homage to him as the Lord's Annointed, and an open acknowledgment of his Soveraignty; which we read that ſome Sons of *Belial* had till then detracted.

And though this voluntary and univerſal coming in of the People to King *Saul*, at that time, confirm'd him in the peaceable poſſeſſion of his Kingdom; yet

yet it is worth noting, that *Saul* is not therefore any where ſtil'd *Unctus*, or *Electus Populi*, the Elect, or the Annointed of the People; but *Unctus Domini*, The Lord's Annointed: for it was only the Lord that made him King; I ſay, the Lord did it, and not the People.

Let me add, that howe'r Kings ſometimes raign more proſperouſly, when their own good parts fit them for Government, and there is a good underſtanding, and correſpondence, between Them and their Leige-people; yet they alwayes raign lawfully by vertue of Gods deſignation; who ever, in Scripture, lays ſpecial claim to the deputation of *Rulers* for him; as in the 8. Chap. of the Prov. *By me Kings raign*, &c. Prov. 8. 15.

And to convince them of a groſs miſtake, who believe Kings to be either the Preiſts, or the Peoples creatures, the ſpirit of truth ſtill calls Kings, The *Lord's Annointed*. And I do not remember this Title given to any, but Kings, in holy writ; except once in the New Teſtament; for in the ſecond Chap. of St. *Luke*, I find our bleſſed Saviour ſtil'd *Unctus Domini*, *The Lords Chriſt*, *or Annointed*; Χριστὸς (as Criticks note) is derived from χρίω, *Ungo*. Luke 2. 26.

And ſo I have done with the perſon Treſpaſſed, here ſtil'd, *The Lord's Annointed*: I come now to ſpeak ſomewhat of the perſons that are the Treſpaſſers, here implyed in this *Quis*, *Who? Who can ſtretch forth*, &c.

This Monoſyllable *Who*, is very comprehenſive; and of as large extent, as whoſoever: ſo that all men, and every man, of what quality, and condition, opinion, profeſſion, and religion ſoever he be, is here taken in; and bound to his good behaviour towards *the Lord's Annointed*.

Then *Samuel* (though both a Priest, and a Prophet) may not upon any disgust, or pretext whatsoever, take upon him to wash off that holy Oil, which he hath once poured upon the head of King *Saul*.

And if not *Samuel*, then much less may the common people (though never so numerous, and collective) by any natural right, or power; either inherent in them, or acquired by them, presume to pull down the King whom God himself is pleas'd to set up, and over them; either as his blessing, or as their punishment.

Their *Nolumus hunc regnare super nos* (as the headstrong, brain-sick *Jewes* once cryed out) we will not have this man raign over us; will not serve their turn, when they go about to evacuate God's ordinance.

Neither will the common flourishes, and thredbare pretences of Law, and Religion, Liberty, Property, and Reformation, boulster them out in any Seditious, and Rebellious practices, against the Lord's Annointed. For, if the people (against the known Laws of God, and this Nation, and contrary to their natural and vowed Allegiance) shall at any time, in a tumultuary way, attempt any innovation in, or change of government; howe'r they may be plausibly decoyed into it by their factious Ring-leaders, and flesh'd with seeming impunity, yea with probable success, for a time; yet the Lord will be sure to meet with them, and say unto them hereafter, as he did to *Samuel* in the like case heretofore (1. Sam. 8. 7.) *They have not rejected thee, that thou should'st not raign over them; but they have rejected me, that I should not raign over them*: and they that now reject God, and the King, and God in the King, (whose

1. Sam. 8. 7.

(whose lawful and immediate Vice-gerent he is) are found guilty in the Text, and shall be found but so many Cast-awayes in the world to come.

And so I pass from the Trespassers, to the consideration of the Trespass it self; which is partly imply'd, and partly expres'd, in this Phrase of Stretching forth the hand; *Who can stretch forth his hand against the Lord's Annointed?*

The hand is an Instrument and indication both of action, and strength; and by a Metaphor, the hand usually signifies power; as in the 16. Chapter of Genesis, where *Abram* said to *Sarai*, *Behold thy maid is in thy hand*; which he interprets of her power, in the next words; *Do to her as it pleaseth thee.* And in the 31. Chap. of Gen. *Laban*, joyning them together, said to *Jacob*; *It is in the power of my hand to do thee hurt.* Gen. 16. 6. Gen. 31. 29.

And to stretch forth the hand against any person, or place, doth commonly import actual violence:

Either Divine; as in the first Chapter of the Prophet *Zephany*, where the Lord saith, *I will stretch forth mine hand upon* Judah; and this he explains in the next words, where he saith, *I will cut off the remnant of* Israel; *for he stretcheth forth his hand in judgment, and indignation.* Zeph. 1. 4.

Or Humane; as in the 12. Chapter of the Acts of the Apostles, where we read, *Now* Herod *about that time stretched forth his hand to vex certain of the Church; and he kill'd* James *the Brother of* John *with the Sword*, &c. Act. 12. 1.

And this is the meaning of the Phrase in the Text, *viz. That whosoever violates the person of the Lord's Annointed,*

Annointed, is guilty: for *Ne perdas* goes before this *Qui extendit manum*; as you may observe in the former Verse; where *Abishai* said to *David*, *God hath delivered thine Enemy into thy hand this day: Now therefore let me smite him, (I pray thee) with the Spear even to the Earth at once, and I will not smite the second time.*

And *David* said to *Abishai*, in the front of my Text, *Destroy him not*: and in the 11. verse he enforceth his prohibition with an *Absit*; *The Lord forbid that I should stretch forth my hand against the Lord's Annointed.* Take his words together; and they demonstrate that every one is bound, not only to save the life of the Lord's Annointed, if need require; but also to see that there be not so much as *Extensio manus*, not the least offer any way, or by any means, to actuate any violence upon, or against, the person of the Lord's Annointed.

As our Saviour intending to restore the Moral Law to its primitive purity, in his Sermon on the Mount (contain'd in the 5, 6, and 7 Chapters of St. *Matthew*) when he came to interpret the 6. Commandment (the Law against Murther) he there forbids unadvised anger, and foul language; and goes so far as to take notice of scornful gestures, coy and disdainful looks, &c. so here *David* said to *Abishai*, not only *Ne perdas*, *Destroy him not*, when he offer'd to kill the King; but he adds, *Ne extendas manum ad perdendum*, *stretch not forth thy hand against him*; for whosoever shall but *manum movere*, in that kind, is here found guilty; and this is my second part of the Text, that which I call the Verdict.

Sure

Sure there is great iniquity in this hand ſtretch'd out, or the righteous Judge of all the world (whoſe nature and property is ever to have mercy and to forgive) would not, without any qualification, or allay at all, have here pronounc'd all them (without reſpect of perſons, and circumſtances) guilty that do it themſelves, or draw in others: for if they be not guiltleſs (that is innocent) then, without any *medium* at all, they are guilty; a tearm (as the beſt Interpreters obſerve) which includes not only temporal death, to be inflicted by the Sword of Juſtice, which the Civil Magiſtrate bears not in vain; but alſo, if they be cut off before they have ſoundly and ſeriouſly repented it, God will find them guilty of æternal wrath, and condemnation: and the puniſhment is proportionable to the Sin, which is heightned by theſe degrees. Rom. 13. 4.

Firſt, becauſe the hand thus ſtretch'd forth to hurt, is guilty of profeſs'd oppoſition to the hand of God, which is generally ſtretch'd forth to help: Thus then to reſiſt Gods hand, is direct *Theomachy*; or, as *Gamaliel*, in the fift Chap. of the *Acts*, doth *Engliſh* it, *fighting againſt God.* Act. 5.39.

Secondly, becauſe, though it be true that the general Providence of God extends to all his creatures; and in this reſpect the Pſalmiſt ſaith that he ſaves, that is, he keeps ſafe, both man and beaſt: yet in the 7. Chap. of *Job*, the Lord aſſumes it to himſelf as a ſpecial title of honour, *That he is the preſerver of men; whom he made at firſt in his own Image* (Gen. 1. 26.) wherefore he that deſtroyes a man, (unleſs he be a malefactour, for in ſuch a caſe Job. 7. 20.

St.

St. *Bernard* acquits the Civil Magiſtrate, and tells us, that he is not *homicida*, but *malicida*; he deſtroys not Man as made at firſt after the Image of God, but a malefactour, that hath made himſelf like his Father, the Devil; who was a Lyar, and a Murtherer from the beginning) doth therein deſtroy the Image of God; and this makes his Sin out of meaſure Sinful, and accordingly aggravates his guilt.

Thirdly, becauſe Kings are God's ſpecial Ordinance; and in that reſpect favour'd, and honour'd, above all other men:

Firſt, becauſe Kings, in their reſpective ſpheres, and places, are the livelyeſt repreſentation of God's Majeſty, and he hath deputed them to execute his judgments upon earth.

Secondly, becauſe God owns, and calls them by name, as you may obſerve in the 45. Chap. of *Iſaiah*, *Thus ſaith the Lord to his Annointed*, *to* Cyrus, *&c.* And he ſtiles them the Shepherds of his People in Scripture; and gives them divers the like amiable appellations. And the people (in a deep reſentment of their benefit) ſtile them in the 4. of the *Lament.* *The breath of our Noſtrils*: Tacitly acknowledging that Kings are as uſeful, and needful for the publique Weal, as the common air in which we breath; there is no living, at leaſt no living well, without them, as ſome of us found by late ſad experience.

Iſai. 45 1.

Lam. 4. 20.

Laſtly, becauſe Kings are cheifly intruſted by God himſelf with the tender care of his Church, and publique Worſhip and Service; and to ſee that all things therein be done decently, and in order. And conſequently, *Whoſoever ſtretches forth his hand againſt*

the

the Lord's Annointed, is here found guilty as a notorious transgressour not only of the Civil, Canon, and Common Law, which do all utterly condemn it, and most severely punish it; but also he transgresseth----

First, the Law of Nature; which at first was written in our hearts, and taught us only to do as we would be done unto: and the Philosophers (not being able to discover by their principles, how much this Law was obliterated by the fall of *Adam*) do very much extol Natures *Rectitude*; exhorting us to follow Nature as the best guide, and asserting that if we would but observe the dictates of Nature, we should never do amiss; and though they err'd herein (as not knowing the Scriptures) yet they were thus far in the right, that even nature (*Stau quo*) abhors all Murther, and Blood-shed.

Secondly, the Law of Humanity; which he that wittingly and wilfully infringes, un-mans himself, and becomes, *ipso facto*, more brutish then the beasts that perish: for they all mutually tend to the conservation of their own Species or kind; whereas the man-slayer is degenerated into a Monster, and is in truth a Devil incarnate, *Apollyon*. Apoc. 9. 11.

Thirdly, the Law of Policy; which ever makes special provision for the preservation of the Civil Magistrate, on whom depends the safety and welfare of the people; and so much is implyed in the Greek βασιλεὺς quasi ϕάος τῶν λαῶν. Which very consideration made the people to cry out to their King, *Thou art worth ten Thousand of us*; in the 18. Chap. of the 2. Book of *Sam.* 3. And withall moved them to swear, in the

the 21. Chap. of the 2. Book of *Sam.* at the 17. verſe, *Thou ſhalt go no more forth with us to Battel, that thou quench not the light of Iſrael.* Without the King the people are benighted, even at Noon.

Laſtly, the Moral Law; both in the fift Commandment, *Honour thy Father*, &c. whether he be thy Natural, Eccleſiaſtical, or Civil Father (as the King is ordinarily ſtil'd) yet ſtill *qua*, and *quatenus*, thy Father; thou art bound to honour him both with reverence and maintenance.

And alſo in the ſixth Commandment, *Thou ſhalt not kill*, not any man; much more, not the Lord's Annointed: *For whoſoever ſtreiches forth his hand againſt the Lord's Annointed, is guilty.*

I have done with the Explication of my Text, and yet I have not done with you, for our Saviour in the 12. Chap. of St. *Luke* at the 42. verſe, ſaith, *that he that is a faithful, and wiſe Steward, will give his houſhold their portion of meat in due ſeaſon.*

Hitherto I have only ſerved up the firſt courſe, to ſtay your Stomachs; but without ſome Application of my Text to the time, as I cannot diſcharge my duty (which is to give you your ful portion of meat in due ſeaſon) ſo neither can I approve my ſelf ſuch a faithful and wiſe Steward as our Saviour there commends. Which perchance the Politicians of this Self-ſeeking age, would repute me, if I ſay nothing of the matter of fact, againſt the grand Factions, whom the Text finds guilty; and who hope e're long to be re-impow'red, and thereby inabled to make any man's head an atonement for his tongue, that dares impeach them.

But

But I ſhall never approve my ſelf a faithful Steward, if I keep back a principal part of your portion of meat which I am bound to give you in this, which is the proper ſeaſon. Then ſomewhat muſt be ſaid by way of Application; and therefore I ſay muſt be ſaid; becauſe *Si homines tacerent, lapides clamarent* (as our bleſſed Lord in the 19. Chap. of St. *Luke*, ſaid in the like caſe) *If I ſhould hold my peace, the Stones would immediately cry out.* Luke. 19 40.

And now for my more orderly, and effectual Application; let me invite you to take a ſummary review of the two main parts of my Text; The Indictment, and the Verdict.

In the Indictment we are again to conſider,

Firſt, of the perſon Treſpaſſed;

Secondly, the Treſpaſſers; and,

Thirdly, the Treſpaſs it ſelf.

The firſt, *viz.* The perſon Treſpaſſed, was the fountain of honour among us; *The Lord's Annointed*; Our late gracious Soveraign, *Charles* the Firſt; and worthy to be ſo; and ſo much the more, becauſe he was ſo unworthily dealt with: He had goodneſs enough, to have overcome any kind of evil; but the ambition, covetouſneſs, and cruelty, which was then predominant in his Treſpaſſers; who could not all reign, like ſo many Kings here, until they had haſtned his tranſlation from grace, to glory.

He was a God on earth; or if but a Man, yet a man of ſo incomparable parts, and piety, that he infinitely exceeded, and excell'd, not only all his own people, but all the Princes, and potentates then in the world; both in Moral vertues, & Theological graces.

The constant course of his more than Christian, and Kingly conversation (beyond all presidents, and precedents of former ages) prov'd the one: and his Εικὼν βασιλικὴ, makes good the other; which deserves a better Oratour to dilate, and embroider, than my self; but that it is a Theam which exacts tears, rather than Rhetorique. An Elegy suits better than a Panegyrick.

He that would do him right, and praise him to the life; must first be such as he was, of a Kingly spirit, and such as he now is, a comprehender in the Kingdom of Heaven; which as no man can do, so no man can be, until this mortal shall have put on immortality.

And because our praise (falling so short of him) doth rather lessen than add to his perfection; I will say no more but that he was truely the Lord's Annointed; as well in regard of his holiness of life, as holiness of Unction; against both which, and against God himself, whose Annointed he was, all they Sin'd, and Sin'd with an high hand, who had any hand at all in his death.

Which puts us in mind of

The second, *viz.* Trespassers; who though they were the several Factions spawn'd by the late Schism, and complicated in one unnatural, and exorbitant Conspiracy, grounded on, and animated by, the Solemn League and Covenant (made not only without, but against the King; and so like that in the 28. Chapter of Isaiah, which was *a Covenant with Death*, and an *Agreement with Hell*) yet I must tell you, that the late Kings two great Antagonists, were

Isa. 28. 18.

the

the Contradictories of the Church of *England*; *viz.* The Jesuitical Papist, and the Schismatical Presbyterian; who by new, nice, needless, groundless, and boundless distinctions, have devis'd a way, to *stretch forth hands against the Lord's Annointed*; not only without any guiltiness at all, but also with singular approbation, and glory; they encouraging, and crowning such Crimson Parricides, as have embrew'd their hands in the Sacred Blood of their lawful Soveraigns, with the honourable Title (though grossely abus'd, and miss-applyed) of Patriots, and Religious. *Egregiam vero laudem, et Spolia ampla referitis, Tuque frater que tuus!*—which I apply to our *Simeon* and *Levi*; brethren in iniquity: *Nemo tam prope, tam procúlque nobis.*

I say again, that howe'r the several Factions were the only visible Actors in the late Bloody Murther, or rather Massacre; (for it was not a single death, but a general desolation; since all his Leige-people bled at his wounds) yet they were animated by the Spirit of *Possevine*, *Ribadeneira*, and other Jesuits; who first Brewed, and then set a-broach, the accursed Doctrine of King-killing no Murther; straining the tender Teats of some Texts of Scripture so hard to maintain it, that they sore'd out Blood in stead of Milk, as St. *Augustine* speaks.

And *Mariana* (a *Spanish* Jesuit) is very angry at, and sore troubled with, this example of *David*, and the words of my Text, as making point-blank against his Heretical, and execrable position, *viz.* *that it is lawful for any people in case of Tyrannical government* (and were it so, there's scarce any peo-

ple that would long want that pretext) *not only to depose, but also to deprive, their Kings, by killing them.*

And to shew that he blush'd not to maintain what he had so confidently, or rather impudently, deliver'd, he magnifies the Bloody Treason of *James Clement*, the Black-Saint Monk, that kill'd *Henry* the third of *France*; and to colour it the better, he reports that this *James* had consulted divers Divines (he means sure either some of the Jesuits or Presbyterians) before he acted his desperate design, and they did all legitimate the fact; and he calls this prodigious, and perfidious assassination, *Insignem animi confidentiam*; and *facinus memorabile.* Yea (Pope-like) he not only Indulges but Canonizes the fact it self, by stiling it, *Redemptionem Patriæ suo sanguine factam*, &c.

But (though he sets a fair face upon so foul a fact; yet) his conscience did convict him, and the words of my Text stuck still on his Stomach; and to remove this deadly Surfet, he took a Dose of St. *Augustines* Cordial water in his 17. Chapter to *Adamantius*; *Noluisse* Davidem *occidere Saulem, sed licuisse tamen.* And in this Quotation he shews himself a right Jesuit, fathering upon St. *Augustine*, what he never said; for he only brings in *David* there as a great example of loving our Enemies, who would not kill *Saul* when he had him in his power; but St. *Augustine* never said any such thing, as *Licuisse*, that it was lawful for *David* to have done it.

And therefore he belyes St. *Augustine*; and might better have pleaded the Panegyrick Oration of

Xistus

Xiſtus quintus in juſtification of the Black-Monk, againſt all Scripture, and Religion, and right Reaſon, and Nature it ſelf.

And let no man think it ſtrange that he would bely St. *Auguſtine*, who durſt bely *David* himſelf; whoſe words in the Text, do plainly and neceſſarily inforce, *Non licuiſſe occidere*; that it was utterly unlawful for him to kill the King.

If his heart ſmote him, in the 24. Chap. of the firſt Book of *Samuel*, only for cutting off but the Skirt of *Saul*'s Garment; then how deeply would it have wounded him, had he given way to *Abiſhai*'s cutting off the thread of his life, and ſo made himſelf guilty of conſenting to the Murther of his Lord the King, who is here ſtil'd with an Emphaſis, *the Lords Annointed?* 1. Sam. 24. 6.

Yet this the Jeſuit (upon his founders principles) can do; and having done it, he can waſh his hands, with *Pilate*, from the blood of ſuch a juſt man; or, which is ſomewhat eaſier, he can (with the Harlot in the 30. of the Proverbs) *wipe his mouth and ſay, he hath done no wickedneſs.* Prov. 30. 20.

And that you may not wonder at any thing he ſaith, or doth, in this kind; let me tell you, that he was bred out of a Lame Souldier, (for *Ignatius Loyola* was both a Souldier, and a Lame one, who was the firſt founder of that order) and ſo no mervail though all the Jeſuits be crippled in their Plots, and Practices, and that the Bloody-Flix is in them an Hereditary Diſeaſe.

And not in them alone; for the Presbyterians are as Blood-Thirſty, as a Wolf of the Evening, or as the

the Daughter of the Horse-leech; yea, in their bloudy opinions (which they freely vented and printed in the late troubles, and to which, for brevities sake I refer my Reader, or to the faithful collection of them in the Pamphlet called *Evangelium Armatum*) and their pernicious practices, (discovering what an Insatiable thirst they have after Royal Blood) though they have out-acted the Jesuits, and done enough to sink the very name of Protestant out of the world, yet I shall need to say no more, than only to remember you of the dreadful and dismal design of this very day, which convincingly confirms all their dangerous and damnable positions, about both the Persons, and Power of lawful Kings.

Among which this is one, that they all pertinaciously maintain; *That evil Princes* (and such they feign all, that will not submit to their Discipline, which they have learned of *Geneva* to make an essential mark of the true Church) *ought by the Law of God to be deposed, and deprived.*

And as the Prophet in another case tells the *Israelites*, that they justifyed their Sister *Sodom*: so may I say to the *Presbyterians* in this; that they justifie their Brother Jesuit (as in truth they differ seldome but in termes) for they do alike make use of the Name, and Word of God, to betray the cause of God, in his Annointed.

And because they cannot find in all the Canon of Scripture, any expres precept to make good their so peremptory position; therefore they are forced to under-prop it with Presidents, and Examples; as our late *Domine Pilate*, or rather *Presbyter John*, then President

President (the only man that ever blemish'd the honour of the long Robe by turning it into a Jump; whose very name is enough to disgrace an History; and himself, as stain of place, and scorn of time, condemn'd to everlasting infamy) did in the arraignment of his Sacred Majesty, where (like Necessity) wanting Law, he made it up by instancing the Deposition and Murther of King *Edward* the Second, and King *Richard* the Second, here; and of *Athaliah* and *Jesabel*, in holy Writ.

And because the main strength of the *Presbyterians* (like that of *Sampson*) lyes in these small hairs; therefore it will not be amiss to cut them off with a short Answer, which being done, they will be found weak and worthless, like other men.

First, for the deposition of the two Kings here, *Edward*, and *Richard*, the fact is concluded on all hands to have been most unjust, and abhominable; and not only the hand of God did signally appear in revenging it, but also the two *Spensers* (the Father and the Son) were justly condemn'd for it in two succeeding Parliaments; The one in the Reign of *Edward* the Second, call'd *Exilium Hugonis le-Spenser*; And that was look'd upon as so high an act of justice, that it was thought worthy to give denomination to that Parliament. And the other in the first year of *Edward* the Third.

And as for the deposition of *Athaliah*, and *Jesabel*, all that will read their Story, shall find two things in it very remarkable.

The one, that nothing was done against either of these two Queens, but by Divine Warrant.

The

The other, that neither of them was a Soveraign Prince.

And so the point in question, is nothing advanced by these two Examples; which are here brought in like Mummers in a Mask, that make a fair shew, but say nothing to the purpose.

And as for this Example of *David* in the Text, who made a conscience of killing *Saul*; the *Presbyterians* shift it off by saying, *That it was his own private cause, and so unlawful for him to do it*: whereas, if they would look upon my Text, without such a false pair of Spectacles, as they are often fain to use when they are driven to such exigencies, they should surely find that no person whosoever, and upon no pretence whatsoever, can warrantly kill the King: Since no man can *stretch forth his hand against the Lord's Annointed, and be guiltless.*

For if any man might justly have done it, sure *David* best of any man; for he was already Annointed to succeed in *Saul's* room, and had heard *Samuel* pronounce from God himself, both *Saul's* rejection, and his own election: in the 15. Chap. of the first Book of *Sam. Thou hast rejected the word of the Lord; and the Lord hath rejected thee from being King over* Israel: *Samuel* also rent the skirt of his Mantle and said, *The Lord hath rent the Kingdome of* Israel *from thee this day, and hath given it to a Neighbour of thine, that is better than thou*; he adds, *The strength of* Israel *will not lye, nor repent.*

1. Sam. 15. 26.

How easily might Ambition have mistaken the meaning of *Samuel*, and have made a present Invasion upon the Kingdom of *Israel*, upon the Plea of this

this warrant? but *David* understood God better; *viz. that not the present* Jus regale *was taken from the King; but only the* Jus hereditarium, *was thereby transferr'd from the house of* Saul, *to the house of* David; *and that none of* Saul's *race should reign after him.*

Thus *David* understood *Samuel's* words, as it appears when he had a former like advantage of the King, and was urg'd, by them that were with him, to take away his life: But in the 24. Chapter of the first Book of *Sam.* *The Lord forbid* (said *David*) *that I should do this thing unto my Master, The Lord's Annointed, to stretch forth my hand against him; seeing he is the Annointed of the Lord.* 1 Sam. 24. 6.

Again, in regard of the person of *Saul*; as God profes'd the rejection of him from his government of *Israel*, so there was a manifest desertion of him; for, the good Spirit of God forsook him, and an evil spirit came in place thereof, and vexed him; as we read in the 16. Chapter of the first Book of *Sam.* *Moreover*, Saul *knowing* David *was Annointed to be King after him, strove, what in him lay* (by destroying *David*) *to defeat the counsel of God.* 1 Sam. 16. 14.

Whereunto let me add *Saul's* cruelty against the Lord's Priests, whom he basely butcher'd, upon a meer surmise of their conspiring with *David*, against him; in the 22. Chapter of the first Book of *Sam.* 1 Sam. 22. 17.

And yet so strong is the bond of natural Allegiance, that all these, and divers the like provocations, could not imbitter, and exasperate *David* against his Lord and Master; he knew *Saul* to be the Lord's Annointed, which he look'd upon as an in-

delible Character; in which respect he made conscience of the least violation of his person, which he ever held sacred in regard of his Unction; and accordingly he did acquiesce, commending both himself, and his Cause to God; that he might convince all Subjects how they ought to carry themselves in the like case, to the end of the world.

And thus much (if not too much) of the Trespassers. I hasten now to touch in a word, upon the Trespass it self; which is here call'd *Stretching forth the hand*: *For who can stretch forth his hand*, &c.

The Lord hath ever been so tenderly careful to preserve his Annointed; that he inspir'd *David* in the Text to lay his charge upon *Abishai*, with a *Nè perdas* of King *Saul* in particular, *Destroy him not*; though *Saul* was none of the best Kings, and *David's* inveterate Enemy: And in the 105. *Psal.* he fences them all about, with a *Nolite tangere*, &c. *Touch not mine Annointed.*

First, *Touch not*, there's God's special Interdiction.

Secondly, *mine*, there's God's special Claim.

Thirdly, *Annointed*, there's God's special Character: and so (as a Reverend Bishop hath well observed) *God hath fenced them about* triplici vallo, *with a three-fold Trench.*

First, against the touch of the Hand; as in the Text.

Secondly, against the touch of the Tongue; in the 22. Chap. of *Exodus*, *Thou shalt not revile the Gods, nor speak evil of the Ruler of thy people.*

Thirdly,

Thirdly, against the touch of the Thought, in the 10. Chap. of *Eccleſiaſtes*, *Curſe not the King, no not in thy thought*: The word in the Original forbids any diſ-eſteem of the King; And the Pſalmiſt in his *Nolite tangere*, forbids our *very will to touch him*.

The two Eunuchs, *Bigthan* and *Tereſh*, in the 2. of *Eſther*, had no matter of fact given in evidence againſt them, but a bare *voluerunt*; they had a will to do King *Ahaſuerus* miſchief: and this being made known to, and diſcover'd by *Mordecai*, by ſome overt act, they were without any more adoe executed as Traitours.

And the Text calls them *Sons of Belial*, who went about to caſt off the yoke of the King, yea though he was but King *Saul*: And St. *Jude*, in his Catholick Epiſtle, ſtiles them *filthy perſons, that deſpiſe Government, and blaſpheme Dignities*. How much more then to lift up an hand, or to ſtretch it forth, to pull down him, whom the hand of God hath ſet up as his Annointed, doth it aggravate their Sin, and puniſhment, who are in any kind guilty of it?

And yet the ſeveral Factions, hatch'd by the *Presbyterians*, were guilty of touching his late Majeſty all theſe wayes; as might be ſhewed here ſomewhat more at large, but that I have done it already in my *Samaritan Revived*.

And now let me tell you, upon the whole matter; that they have but one Fig-leaf to cover their Nakedneſs, and to palliate this myſtery of Iniquity; and it is this, that to amaze, and amuſe the people (who at beſt are ſcarce competent Judges of truth, and

fallhood) under colour of distinguishing between the King's Natural capacity, and his Politique; they infused such poysonous principles into the *Zelots* in the late troubles, as set them all on fire to destroy both.

And therefore, that I may the better undeceive them who in the simplicity of their hearts were unawares drawn in to the conspiracie; they must know that the bond of Allegiance to Soveraign Princes, obligeth not their Subjects only to their Royal graces fit for Government (as the Ring-leaders of the several Factions made their devoutly ignorant Proselytes then believe) but to their *Jus regale*, and imperial dignity; which is seated in their natural capacity, and not in their politique consider'd distinctly, as some took upon them to maintain then, not only against the expres words of my Text, but even against the Law of this Land (which is ever consonant in equity to the Law of God) as in Mr. *Calvin's* case, where upon a mature and full debate, it was unanimely resolved by all the Reverend Judges, that Legiance, or Allegiance is due to the natural person of the King, for these legal Reasons:

First, because every Subject is supposed in Law, (whether he be so, or no) to be sworn to the King; that is to his natural person, as he is descended of the Blood Royal of this Realm: and this body is of the creation of Almighty God, and is subject to sicknes, casualty, and death; whereas in his politique capacity, he is esteem'd to be immortal, impassible, &c. And in this respect the Law saith, that *the King never dies*. Secondly,

Secondly, becauſe in all Indictments of Treaſon, when any do compaſs or imagine the death of the King (which muſt needs be underſtood of his natural body) the Indictment ſtill concludes *Contra legeantiæ ſuæ debitum*; *ergo* Allegiance is due to the natural body of the King.

Thirdly, becauſe a body politique (*qua* ſuch) can neither make, nor take homage.

Fourthly, becauſe in Allegiance nothing ought to be done, but *ex fide non ficta*, to avoid all ſuch mental reſervations, æquivocations, and prevarications as were uſed in the Covenant.

Laſtly, becauſe the King holds his Kingdom (under God) by birth-right inhærent, by deſcent from the Blood Royal, without any eſſential Ceremony, or thing to be done *ex poſt facto*; Coronation being a Royal Ornament, but no part of the Title: and deſcents cannot be in bodies politique; *Ergo*.

The Doctrine therefore of the *Diſciplinarians* (ſuch as were *Knox*, *Buchanan*, *Wollebius*, *Whittingham*, *Cartwright*, *Traverſe*, and divers others) which by diſtinguiſhing the King's natural capacity from his politique, doth inſenſibly enervate by degrees both the one and the other, as we ſaw by late ſad experience.

The Doctrine which makes uſe of oaths (though moſt ſacred) to ſerve as a ſtalking horſe for deſign, enlarging the conſcience to ſwallow down any proteſtations, leagues, covenants, vowes, and engagements, which may advance, or continue a combination; and yet ſtraitning it againſt the Oaths of Supremacy,

Supremacy, Allegiance, Conformity, and all others lawfully impos'd by the Civil Magistrate in order to publique Peace, unanimity, and obedience, which they check at as being still resolved to resist (what they may) the Civil Magistrate, and they call it conscience, but it is contempt of all that is called God among us.

The Doctrine which stirres up men to pluck their hands out of their bosoms, and to take into them instruments of fury, to violate the Sacred person of the Lord's Annointed.

The Doctrine which Authorizeth the people (in case the Civil Magistrate will not do his duty when they require it) to take upon them to reform things amiss either in Church, or State, without the gracious, and simply needful concurrence of Supream Authority.

The Doctrine which inflames the Common people to take up Arms against their lawful Soveraigns.

The Doctrine which either openly or coverdly, directly or by insinuation, doth tend either to the discolouring of the King's person, or the diminishing of his power; Either Civil, by complaining of his evil Counsellors, and Officers; Or Ecclesiastical, by declaiming against the Hierarchie, the publique Liturgy, and the Ceremonies of the Church established by Law, which have no other fault but that they were impos'd by the Civil Magistrate.

The Doctrine which, in making the King but a Member of the Church, will not allow him to command as Head of the Empire.

The

The Doctrine which affirms that Christians are not bound in conscience to submit themselves any longer then only while they want either ability, or opportunity to resist the higher powers.

The Doctrine which blasphemes all such Christian Kings, as for weighty reasons of conscience, and honour, either will not, or rather cannot, yeild to set up their newly minted model of Church Government, and therefore first excommunicates them, and then legitimates any plots, and practices, though never so dangerous and destructive, against them.

The Doctrine which wilfully puts asunder what God himself so carefully joyns together, viz. *God and the King:* as in the 24. Chapter of the *Proverbs*, *My Son, fear God, and the King.* And in the 22. Chap. of St. *Matthew*, *Render unto* Cæsar, *the things that are* Cæsar's; *and unto God, the things that are God's.* And in the 2. Chapter of the first Epistle of St. *Peter*, *Fear God, Honor the King*, &c. Prov. 24. 21. Matth. 22. 21. 1. Pet. 2. 17.

The Doctrine which pretending zeal to set up the Lord Jesus, hath no other use but to pull down the Lord's Christ, or Annointed; as if both their Thrones could not stand together, whereas in truth they mutually support each other: *For the Sword of the Lord, and of* Gideon, in the 7. Chap. of *Judges*, *it but one two-handed Sword, wielded at the same time by both:* and it is rarely found that any one is the true servant of Jesus Christ, who by his thorough-paced Loyalty approves not himself a good Subject to his Annointed. Judg. 7. 18.

The Doctrine which divides the Church from the Kingdom (on purpose to destroy the Interest of both)

both) which make but one Body politique; and like *Ezechiel*'s wheels so move one within the other, or rather are so firmly concorporated, that it is hard to distinguish them; for the Kingdom is in the Church, and the Church is in the Kingdom: and if any will suppose them two, yet he wrong's them, that thinks them to be two Factions, and not two Sisters: for troth is, Religion and Policy are Twins, yet not like those which strove for Priority, and Superiority in *Rebecca*'s womb; but like those famous Twins of *Hippocrates*, which smil'd and wept, liv'd and dy'd together.

The Doctrine which to improve Religion, impairs Reverence, as if none could worship God syncerely, unless they be known to do it after either a saucy, or a slovenly manner: whereas God himself
Psal. 2. 11. command's us to serve him in fear, and to rejoice before him with Reverence.

And it is commonly observ'd, that all such as for want of the true fear of God, are false to him, do seldome prove faithful to his Annointed.

The Doctrine which first founds all power in the People; and then presses them by any way to reassume it, and when they have done it hand over head, then teaches that they are not bound to yeild subjection any longer to their Leige-lord, then while he is able to protect them.

The Doctrine which feigns all, but their own Faction, to be wicked; and being so, that they have not so much as a Civil right to any good creatures of God, no not to their own goods and estates; allowing them no Judicatory but the Saints, meaning them-

themſelves; who (as *Pleni-potentiarie* Commiſſioners from God) ſay, that they only have the proper cognizance, as ſole Judges, of all cauſes whatſoever, if not directly, yet *In ordine ad ſpiritualia.*

The Doctrine which, for Sinister ends, leads the people out of one extream into an other, as out of Ignorance into Hypocriſie, out of Superſtition into Sacriledge, and out of Faith into Faction, *&c.* upon Mr. *Cartwright's* ground, that the beſt courſe to make a crooked ſtick ſtreight, is to turn it the quite contrary way.

The Doctrine which teaches that no man is bound by the Oath of Allegiance to be true and faithful to to the Perſon of the King, but only to his Authority conferr'd upon him by the conſent of the people; and that longer than he is faithful in diſcharging their truſt (of which this Doctrine makes them the Judge) they are not bound by vertue of that Oath to yeild him their due Allegiance.

The Doctrine which turns Pulpit Prayers into Libels, either by their ill affection venting unjuſt aſperſions; or by their indiſcretion letting fall unwholſome, and unhandſome expreſſions againſt the King; by both which they beget and foment animoſities, fears, and jealouſies in the people, on purpoſe to ſteal from them their good opinion of, and good affection to, the Lord's Annointed.

The Doctrine which (by enlarging Chriſtian Liberty beyond its juſt bounds) curtails, if not quite cuts off, Civil Subjection: as if becauſe Chriſt hath made us free in an Evangelical ſence, therefore we are not bound by Law, and Conſcience, either to

pay Debts, or to perform Duties of Honour, Cuſtom, Tribute, *&c.* to all ſuch as the Scripture ſhews that ſuch debts, and duties belong.

The Doctrine which divides the Congregation, either into Brethren well-affected; or the prophane, and carnal, *Eſau's*, *Iſhmaelites*, *Edomites*; holding the Buckler of prædeſtination over the ſide that is favour'd for ſiding with them (and diſtinguiſh'd by their demure looks, and affected language, as by *Shibboleth* the *Ephraimites* were from the *Iſraelites*) and powring out Plagues, and Curſes (*Curſe yee* Meroz) thick as ſtorms in Winter, on the contrary party: as if they profeſs'd open hoſtility againſt a conſiderable part of their Auditory; whom if they cannot by plauſible pretexts of Reformation, work up to be of their rigid perſuaſion, then they labour, by denouncing of God's judgments, to terrifie them into a kind of compliance; and longer than they have power to perſecute, they cry out of perſecution; and evil dayes; and ſuffering times: but it ſeems they have quite forgotten what they ſo many years together cruelly did; and I am not willing to remember what they deſerve to ſuffer; becauſe when they had the power, they could upon their principles do no otherwiſe; *and I have learnt to overcome evil with good.* Rom. 12. 21.

The Doctrine which teaches that the Goſpel is to be propagated by the Sword; as if the lawful Miniſters thereof are not Ambaſſadors of Peace, but ſo many Heralds at Arms, ſent forth by the Prince of our profeſſion, not to divide the Word, but the World; and like ſo many Sons of Thunder, with their

their hideous cracks to terrifie, and with their bolts so diſſipate, and with their coruſcations, and flaſhes of fire, to ſet in combuſtion, and utterly conſume, all that withſtands them.

The Doctrine which makes ſpecious ſhews of extraordinary zeal, piety, purity, and of more intimate familiarity with God, and fulneſs of his ſpirit of grace; on purpoſe to draw on the people to diſturb the publique peace by their not coming to their own Pariſh-Churches, and creeping into their corners, and Conventicles, againſt the known Laws of the Land.

The Doctrine which cryes down all for Popery, that makes againſt the bringing in of Presbytery; which (as hath been ſhewed) lays the Axe to the root not only of all Monarchs, but even of Monarchy it ſelf, as being wholly inconſiſtent both with their Principles, and practice; which are commonly written in Characters of Blood: and I cannot find that it was ever introduced into any City or Countrey, without War, and Blood-ſhed; and is as fatal where e'r it comes, as the *Trojan* Horſe.

I ſay that all theſe Doctrines, and divers other of the like virulent and viperous nature, which were preach'd, and preſs'd, and pray'd, and printed, and practis'd, and juſtified, and perſiſted in, in the late troubles, without remorſe, or controll; ſome of which I cannot now ſtand to recollect; or if I could, yet I am very unwilling either to ſcandalize the Reader, or to ſtain any more Paper with them; yet take them ſingle or together, and they will be found ſo many Doctrines of Treſpaſs; or rather of Treaſon; as being *Contra legeantiæ ſuæ debitum.* And

And the ſowre fruits of this Doctrine do to this day ſet our Teeth on edge; and we now ſadly lament, and experimentally commemorate, in moſt of the material aggravations, which but now furniſh'd the Indictment againſt (our *Simeon*, and *Levi*) the Jeſuited Papiſt, and the Schiſmatical Presbyterian, and the *Hydra-headed* Factions hatch'd, and fauſter'd by them; who jointly, and ſeverally contributed their utmoſt aſſiſtance towards the bringing of His ſacred Majeſty to the fatal Block, and there cutting off his head, who (as the Lord's Annointed) was, under him, the Supreme Head both of this Church, and Common-wealth.

Thus I have prefer'd in open Court, a Bill of Attainder againſt all the Principal Actors and Abettors in this wilfull Murther; for that they reſpectively (not having the fear of God before their eyes) did one way or other *Stretch forth their hands againſt the Lord's Annointed:* To which let them plead what they will, yet *David* (a man after God's own heart and ſo beyond all exception) as fore-man of the grand Inqueſt, here finds them guilty of all the particulars mention'd in the Bill, thus open'd; and ſo gives up his Verdict in the words of the Text, *That whoſoever Stretches forth his hand againſt the Lord's Annointed, is guilty.* Then of this Verdict in a word; for few Verdicts have more.

This tearm *Guilty*, is much uſed both in the Civil and Common Law, in both which they are ſaid to be Guilty, who are culpable of the matter of Fact, whereof they are accuſed; either,

Inwardly, by their own Conſciences; as in the

the 42 Chap. of *Gen.* at the 21. Verſe, where *Joſeph's* Brethren ſaid one to another, *we are verily Guilty concerning our Brother, in that we ſaw the anguiſh of his Soul when he beſought us, and we would not hear.* Or, Gen. 42. 21.

Outwardly, by ſufficient witneſſes to convict them in caſes Criminal, among which this in the Text is one of the moſt Capital: and in both reſpects we read in the 34. Chapter of *Exodus*, at the 7. verſe, *that God will by no means clear the Guilty.* Exod. 34. 7.

And there is a reaſon given why he will not clear them, in the 2. Chapter of the firſt Book of *Samuel*, at the 25. verſe, *If one man Sin againſt another, that is, againſt any ordinary man; the Judge ſhall judge him* (and the Judge may poſſibly be ſweetned, and mollified by Mediation) *but if a man Sin againſt the Lord, who ſhall intreat for him?* 1 Sam. 2. 25.

But *whoſoever ſtretches forth his hand againſt the Lords Annointed*, doth therein ſtrike at God himſelf, whoſe Annointed he is. For what *Alexander* the Great ſaid of his Favourite, *Epheſtion* is alſo *Alexander:* The Lord is pleas'd to ſay of his Annointed, in a qualified ſence, My Annointed is alſo a nuncupative God; *Eſt Deus in terris*; he repreſents my Majeſty; and therefore if any man *ſtretch forth his hand againſt my Annointed, who ſhall intreat?* or if he doth, yet whoſe interceſſion ſhall obtain audience and acceptation for him that is any way guilty in this kind? ſince what is done to my Vice-roy, I take as intended againſt my ſelf. Pſal. 82. 6.

Other Sins may be palliated with ſpecious pretences; as the Man-ſlayer will plead in excuſe of his homicide, that he did it either *Se Defendendo*, or in hot

hot blood, or against his will, &c. And the Adulterer (if he be taken in the Act) will say, that he would not have been unclean, but that he was flesh'd with hopes of secrecy: but the Murtherer hath nothing to say for himself, for he knows that there is ever a Cryar conscious of it, whose mouth cannot be stop'd from proclaiming it, *Clamitat in cœlis vox sanguinis.*

The Murtherers guilt ever begins within, at a setled malice, and a præmediated mischief in his heart, in which regard St. *John* in the 3. Chapter of the first Epistle, at the 15. calls him that hates his Brother, *a Murtherer*; and when he hath finish'd his work of darkness, he is ever double guilt, double guilty; first of Murthering in the malicious intention of his heart, and then of Murthering by the mischievous execution of his hand; and so he hath nothing to plead.

Joh. 3. 15.

And yet *whosoever stretches forth his hand against the Lord's Annointed*, is guilty not only of Murther, but High Treason too; and the Law of God, and this Land, looks upon all accessories therein, as so many principal Actors, and finds them guilty alike; and their guilt commonly so intangles them, and stops their mouths, that they have no defence or apology to make for themselves, and not a word to say why Sentence of death should not pass upon them; nor yet why that Sentence should not forthwith be put in execution.

And you may observe (in divine, and humane Story) that the punishment of Murther, in any kind; much more of Parricides, most of all of Regicides; is very dreadful, and terrible; and yet I must tell you

you, that it is confeſſed on all ſides, that the inward guilt is much more terrible, and intollerable, then the outward puniſhment; for that hath been born by ſome men of great reſolution with admirable patience, and undaunted courage; but this pricks at the very heart, as you may note in St. *Peter's hearers* (*Acts* 2. 37.) when he charg'd them as guilty of Murthering the Lord of life: and wounds the very ſpirit: And a wounded ſpirit who can bear? ſaith *Solomon* in the 18. Chapter of the *Prov.* at the 14. verſe.

Other Puniſhments are, in compariſon of this, but like *punctura in cute*, a prick in the skin; or *vulnus in carne*, like a wound in the fleſh; ſcarce felt by ſome; ſoon heal'd in others: But this guilt pricks at the heart, and wounds the ſpirit (the only things which ſhould ſupport Malefactours in their greateſt agonies, and anguiſh) with that which they will find to be no leſs endleſs, than for the preſent they feel to be an eaſeleſs and remedileſs torment.

It was *Cain's* guilt that forc'd him to cry out (like a man in the Forlorn hope, and at the very brink of deſpair) in the 4. Chapter of *Geneſis*, at the 13. verſe, *My puniſhment is greater than I can bear*: or as it is very well rendred in the Margin of the King's Bible, *My iniquity is greater than can be forgiven.* Take the ſeveral readings together, and they do wonderfully bewray the force of guilt: Becauſe *Cain's* Puniſhment was greater at that time then he well knew how to bear; thence he concluded point-blank againſt God's Mercy, that his Iniquity was greater than could be forgiven. Gen. 4. 13.

And

And thereupon St. *Auguſtine* was ſo bold as to give him the lye, *Mentiris Cain*, (ſaith he) Cain *thou lyeſt*; *for God hath mercy enough to forgive thee, had'ſt thou but grace enough to ask him forgiveneſs.* And the Schole-men tell us that the impoſſibility of pardon, which *Cain* ſeems to ſpeak of, is not *ex parte gratiæ divinæ*, but *pervicaciæ humanæ*. This indeed ſometimes renders that crime unpardonable in the event to the impœnitent, obſtinate, and obdurate malefactour; which of it ſelf, and in its own nature, is not ſo.

That impoſſibility then muſt be underſtood morally, for extream difficulty; for in truth, nothing is impoſſible with God; who, as he can give us aboundantly above all we can ask, or think, as the Apoſtle ſpeaks: ſo he, and he only, can alſo forgive us infinitely more than we can poſſibly be guilty of; which I touch to prevent deſpair.

Other Phyſicians can cure a Flux of blood ſometimes; yet none but God alone can at any time cure the guilt. And to ſignifie ſo much, the Princely Prophet in the 51 *Pſal.* (being one of the ſeven which the Fathers ſtile pœnitential) addreſs'd himſelf only to the Lord for cure in this kind, *Libera me de ſanguinibus*, &c. *Deliver me from bloods* (as it ſtands in the original) or as we read it, *from blood guiltineſs, O God, thou God of my ſalvation*: in which words he inſinuates, that howe'r ſome may be carnally ſecure, yet they can never be truely ſafe, and ſaved from this guilt of bloods, but only by the free grace and favour of the God of our Salvation.

Pſal. 51. 14.

And though it pleas'd Supreme Authority (*per ragioni*

ragioni di ſtato) by a late gracious Act of Indempnity to reprieve and pardon divers of the Factions from Temporal puniſhment, *Who had ſtretch'd forth their hands againſt the Lord's Annointed:* yet their own conſciences will tell them plainly, that no ſtate on earth can diſpenſe with, and abſolve them from the guilt, which (like a Bloud-hound) will be ſure to trace them ſtep by ſtep where-ever they go; yea let them skulk where they can, and flye whither they will, even to *Geneva*, *Amſterdam*, or *New-England*, (the Intereſſed harbors of all Schiſmatical, and malevolent Fugitives and Renegadoes) yet a Guilty conſcience can never fly from it ſelf. *Hæret lateri lethalis arundo.*

When *Phocas* had Murther'd his Lord and Maſter (the Emperour *Mauritius*) he was ſo inceſſantly haunted, and tortur'd, between fear and guilt, that he reſolved to build a Brazen Tower for his ſecurity: till in the dead of the night he heard a ſhril voice crying unto him, *Though* Phocas *build his Tower as high as Heaven, yet he can never be ſafe ſo long as he doth* conſcire ſibi; *and it is lined with inward guilt.*

And to the ſame effect, when painted *Jeſabel* obſerved *Jehu* carrying on the work of Reformation (as he uſually drove) furiouſly; and under pretence of Zeal for the Lord of Hoſts, killing all the Preiſts of *Baal*, and whoſoever obſtructed his way to the ſetling of the Crown upon his own head; ſhe touch'd him to the quick with this poignant queſtion, in the 9. Chap. of the 2. Book of *Kings*, *Had* Zimri *peace that ſlew his Maſter?* As if ſhe had ſaid (for ſo ſhe meant) Jehu, *you know well enough that* Zimri *conſpir'd againſt his Leige Lord and Maſter King* Elah, 2 King. 9. 31.

and, having Traiterously slain him, reign'd in his stead; yet because he rais'd himself upon the ruine of his Master, and laid the Foundation of his Empire in the blood of his Soveraign; therefore when he had the Crown on his head, yet he had no peace in his conscience; and God let him reign not above seven dayes. Implying withall, that if Jehu *took the same course, he must expect that divine Justice would soon bring him* (as it did) *to the same Catastrophe.* Sanguisugas sequitur ultor à tergo Deus.

For all blood-shed in this kind (unless it be thoroughly wash'd away with a flood of Tears, issuing from a broken and bleeding heart; and dyed into another colour by a lively faith in the Blood of Christ, which hath the only vertue to fetch out such deep stains, and inveterate cankers, and iron-molds) hath such an inseparable, and indelible guilt cleaving to it, as swells like the Ocean; yea, climbs as high as heaven; and neither heat of the Sun, nor drought of the Earth, can so wholly drink it up, but that it will be ever clamouring to the Lord, until it have brought down condign vengeance upon their heads, who, either by consenting, conniving, counseling, contriving, countenancing, commanding, covenanting, or any other way, contributed towards the spilling of it; as might be farther enlarg'd, and illustrated, out of the Casuists.

And howe'r the world takes notice of some heinous Murtherers, that have dyed in their beds; and seem'd to depart hence in peace; (as the great Lawgiver may, and sometimes doth, dispense with the rigour of his own Law) yet let none flatter and deceive themselves in such a seeming impunity; for the

the Princely Prophet (in the 9. *Pſal.* at the 12. verſe) aſſures us, that God in his own, which is ever the due time, will make inquiſition for blood. Pſal. 9. 12

And in the mean time, God leavs not himſelf without witneſs, even in their own Conſciences; which (like the finger on the wall to *Belſhazar* in the fift of *Daniel* at the fift verſe) will ever be writing ſuch bitter things againſt them as will put their little world into an earth-quake, cauſing them in the ruffe of all their jollity to tremble, and their knees to beat each againſt other, *&c.* Dan. 5 5.

Inſomuch that all ſuch guilty perſons, (unleſs they be given over to a reprobate ſenſe, which is counted the heavieſt Judgment on this ſide hell) muſt needs find themſelves ſlain with their own Sword; they dye daily by the cruel ſtabs and lancings of their own Conſciences.

As *Cain* did, who (in the 4. Chapter of *Geneſis* at the 14. verſe) cryed out in the horrour of his guilt, *Whoſoever finds me, ſhall ſlay me.* This made him afraid of every one he met; *Nunc omnes terrent auræ:* and he endured a puniſhment worſe than death, by being mark'd out for life, that ſeeing God's brand upon him, no man might attempt to kill him. *Morſq; minus pœnæ, quàm mora mortis habet.* Gen. 4. 14. Gen. 4. 15.

And thus that which *Nero* was ſo much condemn'd for, *viz.* For ſaying, *Sentiant ſe mori;* (as ſavouring of extreme cruelty) becauſe he would have ſuch kinds of death inflicted on ſome malefactors, as were both tædious and lingring, yet ſharp and vehement; is generally found in the puniſhment of all wilful Murtherers; their guilt ever includes both thoſe ſad extremes;

tremes; as being both exquisite; and indeterminable.

This some hold to be the evil spirit which so vexed *Saul*, after God had deserted him. This the Poet meant both in his *Furiis agitatus* Orestes, and also in his *Tacito tortore flagellum*. And this the Prophet intended by the Worm that never dyes. The guilty begin their infernal torments here.

Exod. 7. 17. And as in the first Plague of bloody *Pharaoh*, *all the Rivers of* Ægypt *were turn'd into Blood*: So in the mind and conscience of a *Murtherer* there ever præludes a Plague of blood; his blood-shed eyes can see no other colour but a Sanguine.

Which made the good Prince *Wenceslaus* freely to spare his brother, who came with a drawn Sword to kill him; and he gave this reason of his non-retaliation, *Præstat* Abelem *mori*, *quam* Cainum *vivere*. It is better far to dye an *Abel*, then to live a *Cain*.

To conclude,

Grant a Murtherer could possibly escape both the temporal Sword of Justice; and the Convulsions of his own conscience, yet (without speedy and hearty repentance) it is altogether impossible that he should by any means avoid the Sword of God's æternal wrath; which in the Text is both unsheathed, and brandished against (the worst of Murtherers) Regicides; whom the Spirit of truth here pronounces Guilty; and the Sentence being passed, there is no more to be said to them, or of them; but only we must pray for them all, as our Reverend Judges are wont to do in the like case,

Lord be merciful upon them.

THE END.